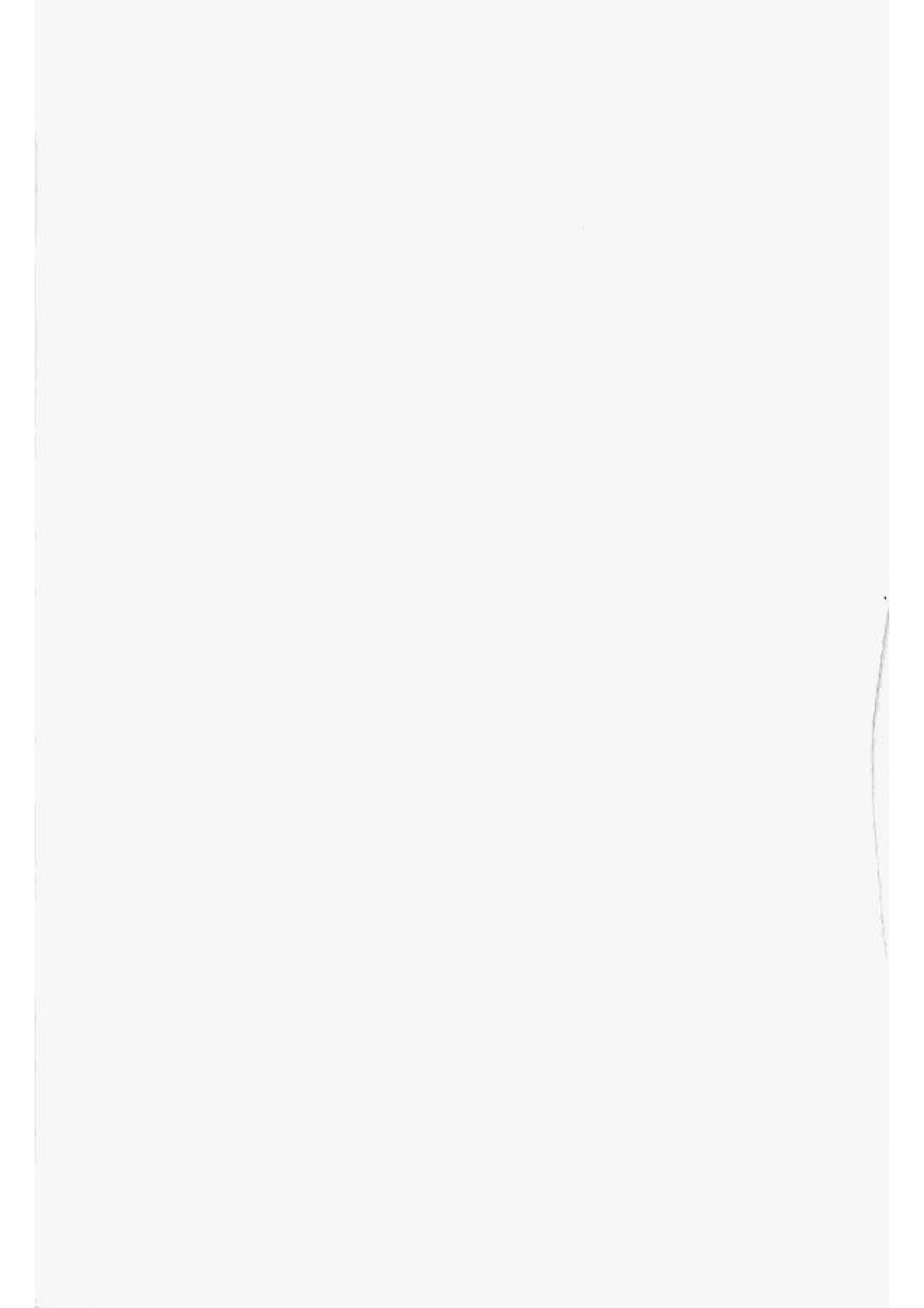
Our Children & Prayer

Sheikh
`Abd Al-Khaliq Ash-Sharif

Verified by
Hasan `Abd Al-Khaliq



Our Children & Prayer



Sheikh `Abd Al-Khaliq Ash-Sharif

Verified by:

Hasan `Abd Al-Khaliq

Translated and edited by:

AL-FALAH FOUNDATION

Published by:

ISLAMIC PRINTING & PUBLISHING CO.

بسم الله الرحمن الرحيم

Our Children & Prayer

Abu Al-Hasan Al-Husini

Verified by:

Hasan Abd Al-Khaliq

Translated and edited by:

AL-FALAH FOUNDATION

Published by:

ISLAMIC PRINTING & PUBLISHING CO.

Published by:

Islamic Printing & Publishing Co.

12 Ibn Hani' Al-Andalusi st.,
Nasr City, Cairo, Egypt,

Tel. & fax: (202) 4038137 - 4017053

Translated, edited and distributed by:

Al-Falah Foundation

24 At-Tayaran st.,
Nasr City, Cairo, Egypt

Tel. & fax: (202) 2622838 - 4039169

ISBN: 977-338-166-8

رقم الإيداع: ٢٠٠٦/٤٦٦٩

Contents

Acknowledgement

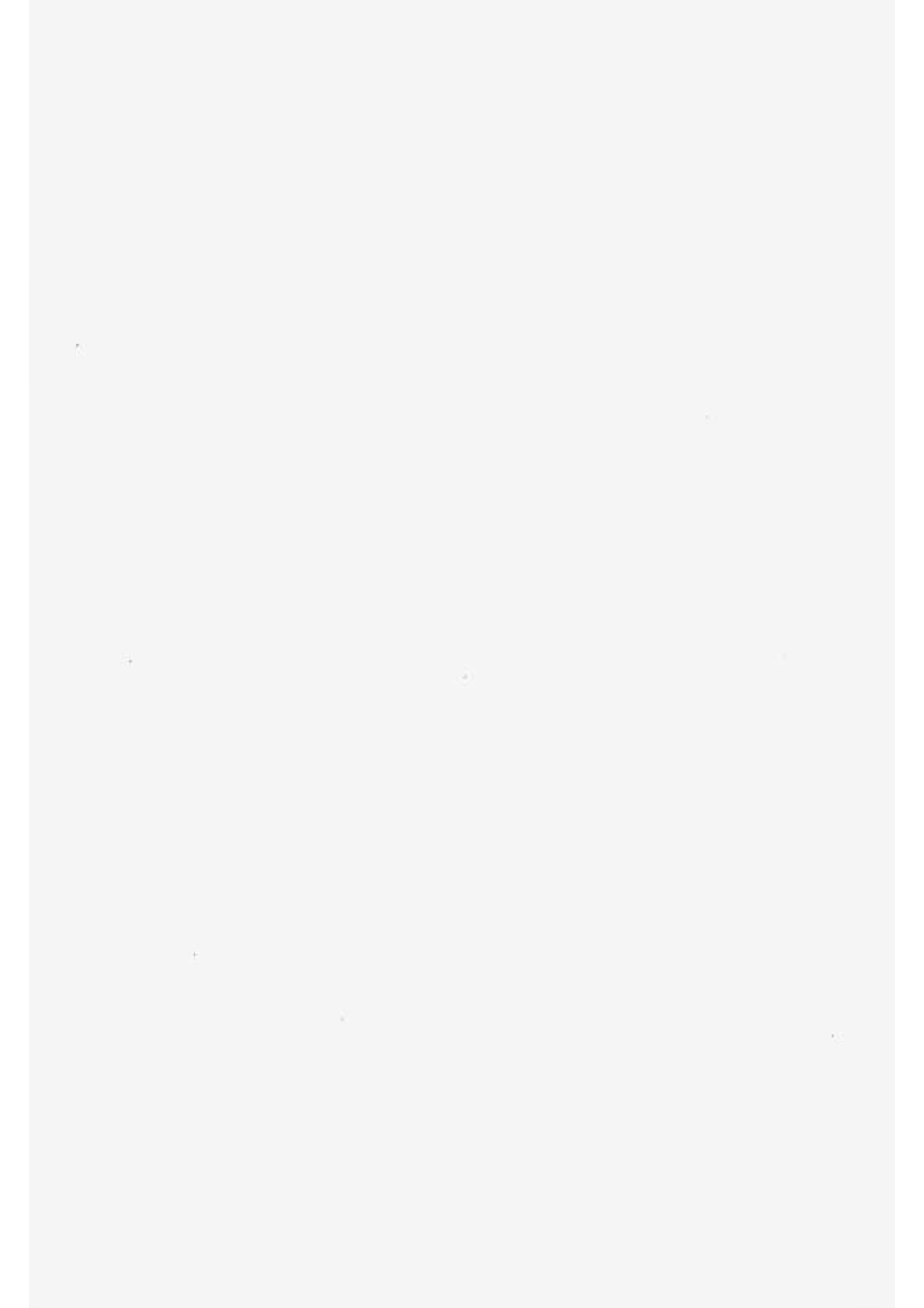
Here, we would like to thank **Nirvan Tal`at** who translated the major part of the book and **Sami Ahmad** for his efforts in revising this valuable work. Great appreciation is due to **Umm Faruq Cook**, our editor, under whose guidance and supervision the subject matter took form.

We would like to draw to the attention of our readers that all quoted Qur'anic verses are taken from `Abdullah Yusuf `Ali's translation of *the Holy Qur'an.*

Finally, all praise and thanks are due to Allah, without Whose Help and Guidance nothing can be accomplished.

General director

Sheikh Muhammad `Abdu



Preface

Praise be to Allah, the Lord of the worlds. May peace and blessings be upon the most honorable Messenger, Muhammad, his kith and kin as well as his Companions!

On reading *"Our Children & Prayer"*, I found it tackling two important things:

First: Prayer as the most fundamental pillar of religion (Islam).

Second: Children, who are the dearest to us.

Despite being brief, this message is comprehensive and has a profound meaning. It is - thanks to Allah's Grace - widely accepted by people, and so I want to share in mentioning the chain of the transmitters of its *hadith*s as well as in elaborating some points that were mentioned in brief.

In doing so, I ask Allah to accept the effort exerted purely for His sake and make it beneficial

for all Muslims. The last of our prayer is that thanks are due to Allah, the Lord of the worlds.

Hasan `Abd al-Khaliq

Introduction

Praise be to Allah, the Lord of the worlds. May peace and blessings be upon the honorable Messenger, Muhammad, his kith and kin and his Companions!

Dear kind fathers ... Dear tender mothers ...

Our children are a trust granted to us by Allah, the Almighty. It is natural that we wish for them a righteous life and that they, by Allah's aid, achieve success both in their worldly and religious affairs.

Let us remember the words of the Prophet (pbuh) when he said,

> *"All of you are like a shepherd and every shepherd is responsible for his flock."*[1]

This means that we will be asked about our children. Also, let us remember the supplication of the believers in the Glorious Qur'an,

---

1. Agreed upon.

﴿ *Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes.* ﴾

(Al-Furqan: 74)

Concerning the way that we should treat our children, the Prophet's words signify the following,

"Play with your children until the age of seven, educate them for another seven, and befriend them for another seven."[1]

Our children need so many things from us. They need love, appreciation, freedom and success.

Dear kind fathers ... Dear tender mothers ...

You are the model for your children and let us remember the words of the Prophet (pbuh) who said,

"When a man dies, his acts come to an end, but three ..."

Among them he mentioned,

"... a pious child, who prays (to Allah) for him (i.e., for the deceased)."[2]

---

1. This is an *athar*.
2. Reported by Muslim.

Thus, let our target be to make our children righteous and remember the words of the Prophet (pbuh) who said,

> *"Never a family is given kindness without benefiting from it or deprived from it without being harmed (due to its absence)."*[1]

1. Reported by at-Tabarani.

Prayer Is Light

Let us listen with our hearts, before our ears, to the Prophet's words when he (pbuh) said,

"The comfort of my eye is in prayer."[1]

He (pbuh) has clarified for us,

"The essence of the matter is Islam and its pillar is prayer."[2]

He has also showed that prayer will be the first thing the servant will be asked about on the Day of Judgement. The Prophet (pbuh) also confirmed to us the great position of prayer saying,

"... Prayer is a light ..."[3]

So, prayer is light in the heart, light in the grave and light in the Day of Judgement. It is the link

---

1. Reported by Ahmad and an-Nasa'i.
2. Reported by at-Tirmidhi.
3. Reported by Muslim.

between the servant and his Lord. Here, let us remember the Prophet's advice to the whole *Ummah* before his death, which reads, *"(Keep) prayers and (take care of) what your right hands possess."* We all agree that prayer, which was directly assigned to the Prophet (pbuh) during the journey of *Mi`raj*[1], occupies a great position in Islam. Consequently, we - fathers, mothers, and educators - must work hard to implant its importance in the souls of our children. We must try hard to make them cling with might and main to prayer and to make them feel the pleasure of privately speaking to Allah while standing between His Hands. The Glorious Qur'an tells us the story of Luqman advising his son,

> ﴿*O my son! Establish regular prayer, enjoin what is just and forbid what is wrong.*﴾
>
> (Luqman: 17)

Also, the Prophet (pbuh) said,

> *"Seven are (the persons) whom Allah would give protection with His Shade on the Day when there would be no shade but that of Him ..."*

---

1. The Prophet's ascension to heavens.

And he mentioned among them,

> *"... a youth who grew up with the worship of Allah."*[1]

We must all know that the child of yesterday is the young man of today and the child of today is the young man of tomorrow, so let us know how we can make our children get accustomed to performing prayer.

How to make our children get accustomed to performing prayer

Almighty Allah says,

> ﴿*Enjoin prayer on thy people, and be constant therein.*﴾
>
> (Ta-Ha: 132)

Dear kind fathers ... Dear tender mothers ...

Understanding the great position that prayer occupies in Islam, we must realize that making the

---

1. Agreed upon *hadith*. This *hadith* shows the importance of *Tarbiyah* (inculcation of good morals and virtues) for a young man since his childhood. It is important because what he gets used to in his childhood will certainly continue throughout his life.

child get used to prayer is a very vital objective in the process of raising our children upon faith.

Here we remember that childhood is not a phase for assignment but rather a phase for preparation and training that leads to the phase of assignment which is the phase of puberty. It makes it easy for the child to carry out his duties and obligations.

The Stages of Prayer

First: Encouraging the child to stand in prayer

When the child starts to be aware of his environment, his parents must ask him to stand with them while performing prayer. It was reported that the Prophet (pbuh) said,

> *"Whenever a child distinguishes between his right hand and his left hand, command him to perform prayer."*

In their early childhood, children may pass in front of those who are praying, or even sit in front of them or cry. In this case it is all right if the father or mother carries his or her baby while praying if they are worried about him, especially if there is no one at home to take care of him.[1] The fathers should

1. It was reported that the Prophet (pbuh) used to carry Umamah bint Al-`As while performing prayer and when he came to make *Ruku`* (i.e. to bow down), he would put her down.

remember that performing the prayers in congregation at the mosque is better for them. Allah's Messenger (pbuh) said,

> *"The prayer in congregation is twenty seven times superior to the prayer offered by person alone."*[1]

However, the Prophet (pbuh) advised us to perform the *Nawafil* (supererogatory prayers) at home so that the child may see his parents praying. The Prophet (pbuh) said,

> *"Offer some of your prayers (Nawafil) at home, and do not take your houses as graves."*[2]

He (pbuh) also said,

> *"If one of you performs an (obligatory) prayer in the mosque, let him perform some (supererogatory) prayers in his house, for Allah will make for him by his prayer goodness in his house."*[3]

---

1. Agreed upon.
2. Agreed upon.
3. Reported by Muslim.

It is also preferable for the mother to organize the time of her prayers, i.e. when she offers prayer there should be a member of the family or neighbor to take care of the baby. We also have to know that at this age we must not scorn the child harshly for anything he does to the one who is praying.

Second: Before the age of seven

It is the stage of preparing the child for performing prayer. It includes the following:

1. Teaching the child some of the simple rulings about purification, for example, precautions against dirtiness, the way to clean himself after answering the call of nature, the manners of going to the bathroom and the necessity of keeping his body and his clothes clean. These manners are as follows:

    a. not to enter the bathroom with anything that has Allah's Name on it,

b. to enter with his left foot saying as the Prophet (pbuh) instructed us,

> *"In the name of Allah. O Allah! I seek refuge in You from wicked and noxious things,"*[1]

1. Reported by al-Bukhari.

c. not to talk in the bathroom,

d. not to use his right hand in cleansing himself or to touch his private parts with it for the Prophet (pbuh) said,

"None of you should touch his penis with his right hand while urinating or cleanse the trace of dirty with it."[1]

e. to come out with his right foot saying, "*O (Allah), Forgive me!*"

This must go together with explaining to the child how purification is closely related to prayer as in the Qur'anic verse that reads,

﴿*O ye who believe! When ye prepare for prayer, wash your faces, and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles.*﴾

Also, the Prophet (pbuh) said,

"Allah does not accept the prayer performed without purification (i.e. ablution)."[2]

1. Reported by al-Bukhari.

2. Reported by Muslim.

2. Teaching the child *Surat* al-Fatihah (the first *surah* of the Glorious Qur'an) and some of the short *surah*s in order to prepare him for performing prayer.

3. Teaching the child how to perform *Wudu''* (ablution) and training him to do it practically as the Companions (may Allah be pleased with them) used to do with their children.

4. Before the age of seven, we start to teach him how to pray. We encourage him to perform one or more of the obligatory prayers daily, for example, the Morning prayer before going to school and the Noon prayer. However, we must not ask him at the age of seven to perform all the five obligatory prayers at once.

5. It is also important to reward the child for anything he does in this regard even by saying to him, "may Allah bless you" or giving him some gifts.

6. Again it is important to take the child to the Friday prayer(1) after we teach him the good

---

1. Allah says, ﴾*O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): that is best for you if ye but knew.*﴿ The Friday prayer is an obligation on =

manners of going and staying at the mosque,[1] so that the child may get used to performing such *Sunan* and may feel that he has started to be part of the community.

Third: Between the age of seven to ten

In the *hadith* the Prophet (pbuh) says,

> *"Command your children to perform prayer when they are seven years old, and beat them*

= every male, who is mature, sane, free Muslim, resident and capable of going to the mosque. It is the alternative of the Noon prayer and it is a weekly feast for the Muslims as the Prophet (pbuh) said, "*Friday is the best day in which the sun rises (i.e. the best day of the week).*" Some of the *Sunan* of Friday are:

a. saying many times: "may the blessings and peace of Allah be upon His Messenger",

b. taking a bath, using *Siwak* (tooth stick) and applying perfume,

c. going to the prayer early,

d. reading *Surat* al-Kahf,

e. listening to the Friday *Khutbah* at the mosque, and

f. wearing the best clothes you have.

The Prophet (pbuh) warns the one who does not attend the Friday prayer saying, "*Whoever neglectfully abandons Friday prayer three times, Allah will seal (turn unconscious) his heart.*" (Reported by at-Tirmidhi)

1. Allah, Most High, says, ﴿*O Children of Adam! Wear your beautiful apparel at every time and place of prayer.*﴾ (Al-A`raf: 31) Mosques are Allah's favorite places and that is why we must keep them clean.

for not performing it when they are ten years old and arrange their beds separately."[1]

The child learns from this *hadith* that he has begun the stage of consistently performing the prayers. For this reason, some educators advise parents to make the day when the child reaches seven a very special event in his life.

The Prophet (pbuh) dedicated three consecutive years for implanting the matter of prayer in the children's souls and again we say that asking the child to pray must be done in a lenient and loving manner. To calculate the number of times during these three (lunar) years in which the child is asked to pray, we find them around 5310 times.

This means that parents remind and call their children to pray enormous times during this period of their early life. This stresses the importance of repetition in the process of upbringing, and this repetition, however, must go along with a cheerful face and a nice word. The great companion, `Abdullah ibn Mas`ud said, "Preserve your children

1. Reported by Abu Dawud. It is important to separate between the children in beds in this age because of the physical changes that take place.

by (making them get used to) prayer and make them get used to goodness because goodness is a habit."[1] Thus goodness is acquired by habituation.

During this period the child learns the rules of purification, how to send blessings on the Prophet (pbuh)[2], and some of the supplications[3] related to

---

1. Reported by at-Tabarani.
2. Sending blessings is as follows: "*O Allah, bless Muhammad and the members of his household as You blessed the members of Ibrahim's household. Grant favors to Muhammad and the members of his household as You granted favors to the members of the household of Ibrahim in the world. You are indeed Praiseworthy and Glorious.*"
3. Following are some of the supplications that a father should make his child memorize:
   a. the opening supplication between *Takbir* and the recitation of the Qur'an, "*I turn my face to Him Who originated the heavens and the earth, a true believer and Muslim, and not one of the polytheists.*" "*Surely, my Prayer, my sacrifice, my life and my death are dictated for the sake of Allah, the Lord of the worlds, Who has no partner. By this I am commanded and therefore I do submit. O Allah! Guide me to the finest morality as no one can guide me to the finest morality but You. Divert the worst of it away from me as no one can divert the worst of it but You.*"
   b. while making *Ruku`*, "*All Glorious, All Sacred, Lord of the Angels and the Spirit.*"

      "*O Lord, for You I have made Ruku` and in You I have placed my faith, and to You I have committed myself. My ears, my eyes, my mind, and my nerves have humbled themselves before You.*"=

prayer. We should bear in mind that parents will remain forever the practical example for the child.

Fourth: Commanding the child to perform prayer and beating him if he does not pray

It is essential in the age of seven to repeat the *hadith* of the Prophet (pbuh) that stresses the

---

= *"O Lord, may Your praises fill the heavens and the earth and fill whatever else remains to be filled after that. You alone are deserving of praise and majesty. The most truthful thing any servant ever said (and we are all Your servants) is: There is no one to withhold what You give, and no one to give what You withhold. And no wealthy person's wealth will avail him with you."*

c. when he raises his head from *Ruku`*, *"O Lord, may Your praises fill the heavens and the earth and fill whatever else remains to be filled after that. You alone are deserving of praise and majesty. The most truthful thing any servant ever said (and we are all Your servants) is: There is no one to withhold what You give, and no one to give what You withhold. And no wealthy person's wealth will avail him with You."*

d. while prostrating, *"Glory be to my Lord, the Most High. Our Lord, for You I have made prostration, and in You I have placed my faith, and to You I have committed myself. My face lies prostrated before the One Who created it, fashioned it, and opened within it its sense of hearing and its sight. Blessed be Allah, the Best of creators."*

e. after *Tashahhud*, *"O Allah! I seek refuge in You from the chastisement of the grave. I seek refuge in You from the trial of Al-Masih Ad-Dajjal. I seek refuge in You from the trial of life and death. O Lord I seek refuge in You from sin and debt."*

principle of beating the child after ten as a warning for him against being lured away by the devil. If after this the child insists upon not keeping his prayers, then he must be punished by beating. However, this beating should take place within the limits prescribed by the Prophet (pbuh).

So, if the child grows up in a righteous environment where his parents take care of all we have previously mentioned and set a living example for him by keeping their prayers, it will be very difficult to find this child not attached to prayer or not careful to keep it, especially with his parents' spiritual and material encouragement.

In this stage (after ten), the father and mother and whoever shares in upbringing the children must teach them the rulings of the congregational prayer[1] and those of the supererogatory prayers and the *Witr* prayer. The Prophet (pbuh) even taught Anas ibn

---

1. Like putting on good clothes, applying perfume, walking with tranquility, the merit and the importance of observing the congregational prayer in the first row. The Prophet (pbuh) explained the merit of performing the Dawn and the Evening prayers in congregation, saying, "*He who observes the Evening prayer in congregation, it will be as if he prays up to the midnight, and he who prays the Morning prayer in congregation, it will be as if he prayed the whole night.*" (Reported by Muslim)

Malik (may Allah be pleased with him) *Istikharah*[1] despite his young age.

It is also important to take care of the Dawn and the Evening prayers[2] in this stage and it is important to make the child get used to performing all the obligatory prayers in all circumstances, specially during the exams:

> ﴿*... and whoever holds in honor the Symbols of Allah, (in the sacrifice of animals), such (honor) should come truly from piety of heart.*﴾
>
> (Al-Hajj: 32)

If the child misses any prayer due to forgetfulness, let him perform it whenever he remembers it. But if he misses it out of indolence, he must be taught to hurry in asking for Allah's forgiveness and to do good deeds like giving out

1. A prayer consisting of two *Rak`ah*s in which the praying person appeals to Allah to guide him on the right way, regarding a certain deed or situation.

2. The Messenger of Allah (pbuh) said, "*The most burdensome prayers for the hypocrites are the Evening prayer and the Dawn prayer. If they were to know the blessings they have in store, they would have come to them, even crawling.*" (Reported by al-Bukhari and Muslim)

charity from his pocket money and performing other charitable deeds in the hope that Allah may forgive him. The Prophet (pbuh) said,

> *"... And perform a righteous deed after (committing) an evil deed so that it may remove it."*[1]

After this we stress the necessity of having parents agree together on the previous steps and the necessity of their cooperation together. They must be a model for their child in every moment and they must often recite these supplications:

> ﴾*Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes.*﴿
>
> (Al-Furqan: 74)

> ﴾*O my Lord! Make me one who establishes regular prayer, and also (raise such) among my offspring O our Lord! And accept Thou my prayer.*﴿
>
> (Ibrahim: 40)

---

1. Reported by at-Tirmidhi.

Recommendations for Parents

1. Parents must always show their children how they are very careful to keep their prayers. Following are some examples:
   a. If your children want to sleep before the Evening prayer, you must say to them without any hesitation, "Five minutes only are left for the time of the Evening prayer, let us pray together and then you can sleep with Allah's Will."
   b. If your children ask you to go to a place around the time of the Sunset prayer, you must say to them, "We shall perform the Sunset prayer at first then we may go out."
   c. Another way to make the children's sense of prayer grow sharper is that when they hear you make your appointments around the times of

prayer, for example, saying, "We shall meet so-and-so at the Afternoon prayer or so-and-so will visit us after the Sunset prayer."

2. Islam encourages the sport that builds and strengthens the body because the strong believer is better and more beloved by Allah than the weak believer. However, loving sport or practicing it must never be an excuse to neglect the performance of prayer in its due time.

3. We must ask Allah for pardon and good health if the child falls sick, especially after ten. We must help him to get accustomed to performing prayer according to his ability and this will continue until he grows up and knows that he has no excuse in neglecting prayer even if in state of illness.

4. If you are traveling, you must teach your children the dispensation of *Qasr* and *Jam`* (shortening and combining prayers) and you must teach them that Allah blesses us with this dispensation and that Islam is a religion of mercy.

5. You must gradually teach your children to perform the supererogatory prayers after teaching them to perform the obligatory prayers.

6. Implant in your child the courage to call his colleagues to prayer and teach him not to feel the least embarrassed if he wants to finish a telephone call or to end a talk with someone at school or at the club in order to perform the prayer in congregation at the mosque and teach him also not to mock at his colleagues who neglect performing their prayers, but instead he must call and advice them to start performing them.

Friday

It is beneficial for all the family to sit together every Friday in order to perform the duties of this day such as reciting *Surat* al-Kahf, and sending blessings on the Prophet (pbuh). In this way, the children will grow up participating with you in these righteous deeds.

The two feasts, *Istisqa*[1] and other prayers

Be careful to make your children attend these prayers with you so that their hearts may get

1. A prayer consisting of two *Rak`ahs*, performed to invoke Allah for rain in seasons of drought.

attached to prayer. Repeat, in front of them, that you have performed the *Istikharah* prayer[1] and the prayer of Need and that you have prostrated the prostration of gratitude[2].

Dear kind fathers ... Dear tender mothers ...

Use all the means that are lawfully permitted to implant prayer into your children's souls. Some of these means are:

1. The ruler on which there are drawings of how to perform *Wudu'* and prayer.
2. The schedules of classes that encourage praying.

---

1. About the prayer of *Istikharah*, the Prophet (pbuh) said, "*If anyone of you thinks of doing any job, he should offer two rak`ahs other than the compulsory prayers and say (after the prayer): 'O Allah! I ask guidance from Your knowledge, And Power from Your Might and I ask for Your great blessings. You are capable and I am not. You know and I do not and You know the unseen. O Allah! If You know that this job is good for my religion and my subsistence and in my Hereafter, then You ordain it for me and make it easy for me to get, and then bless me in it. And if You know that this job is harmful to me in my religion and subsistence and in the Hereafter, then keep it away from me and let me be away from it. And ordain for me whatever is good for me, and make me satisfied with it.'*" (Reported by al-Bukhari)
2. At-Tirmidhi reported, "*It was the custom of the Prophet (pbuh) when he got good news, he used to fall down in prostration expressing his gratitude to Allah.*"

3. If you are teaching your children mathematics and the multiplication table, use prayer to do this. For example, you may say, "If a man has performed the two *Rak`ahs* of Dawn and the four *Rak`ahs* of Noon, then how many *Rak`ahs* has he performed?" If your child is older, you may say, "If there are 500 meters between a man's house and the mosque and if he in one step covers 40 centimeters, then how many steps does he make to reach the mosque and to go back home? And if you know that Allah gives ten good rewards for every step, then how many good rewards will he receive?"

4. Use cassette and videotapes that teach how to perform *Wudu'* (ablution) and prayer as well as other permitted things.

Loving mother

Here is your dear daughter growing up. Let her see how you are mindful of Allah in all your actions. Show her that when you hear the call to prayer, you hurry to finish what you are doing in order not to miss performing the prayer in its due time.

Remember that the Prophet (pbuh) said,

"Allah does not accept the prayer of a girl who reached the age of menstruation unless she wears Khimar (veil)."[1]

This means that Allah does not accept the prayer of the girl who is mature unless she is wearing her *Khimar*. You, yourself, must feel the necessity of this *Khimar* and must acknowledge it as an obligation just like prayer. In this way, you will protect yourself by wearing the *Khimar* and you will implant this in your girl so as to lead her to great goodness in her early life. So, if she grows mature nothing of her, except her face and hands, will appear to anyone except her unmarriageable relatives.

Kind father ... Loving mother ...

On teaching our children to pray let our principle be Allah's command:

﴿*Enjoin prayer on thy people, and be constant therein.*﴾

(Ta-Ha: 132)

1. Reported by Abu Dawud and at-Tirmidhi.

This constancy is required whether they are young or old. So, let us hurry right now to teach them because teaching in early age is like carving on the stone.

On teaching your children to pray you must take care of the following:

1. Repeating the words of *Adhan* (the call to prayer) and then saying the known *Du`a'* after it. Allah's Messenger (pbuh) said,

   "Whenever you hear the Adhan, say what the muezzin is saying."[1]

   Also, al-Bukhari reported that the Prophet said,

   "Whoever after listening to the Adhan says, 'O Allah! Lord of this perfect call (perfect by not ascribing partners to You) and of the regular prayer which is going to be established, give Muhammad the right of intercession and illustriousness, and resurrect him to the best and the highest place in Paradise that You promised him (of)', then my intercession for him will be allowed on the Day of Resurrection".

---

1. Reported by al-Bukhari and Muslim.

2. Saying *Du`a'* when going out of the house to perform the Dawn prayer. The *Du`a'* to be said when one gets out of the house, "In the name of Allah, I depend on and put my trust in Allah, for there is neither might nor power except with Allah. Then, it is said to him, "You will be guided, helped and protected."[1]

3. Saying *Du`a'* when entering the mosque and when coming out of it. The Prophet (pbuh) said,

   "When any one of you enters the mosque, he should say, 'O Allah! Open for me the doors of Thy mercy'; and when he steps out, he should say: 'O Allah! I beg of You Your Grace.'"[2]

   Also, at-Tirmidhi reported that he used to send blessings on Muhammad and then say the above *Du`a'*.

4. Saying *Du`a'* when entering the bathroom and when coming out of it. On entering the bathroom, he should say: "*O Allah, I seek refuge in You from wicked and noxious things*."[3]

---

1. Reported by Abu Dawud.
2. Reported by Muslim.
3. Reported by al-Bukhari and Muslim.

And when he gets out, he should say, "*O Allah! Forgive (me).*"[1]

5. *Tasbih* (glorification of Allah) after every prayer and doing other things that are clarified in the books that deal with prayer, its obligations, its supererogatory acts and its acts of the heart. Bellow are some Prophetic *Du`a*'s after prayer:

- After finishing his prayer, the Prophet (pbuh) used to say, "*Astaghfiru Allah (I seek Allah's forgiveness)*" three times.
- He also used to say, "O Allah! You are Peace, the source of Peace, Blessed be You, O Owner of Majesty and Generosity."
- The Prophet (pbuh) said,

  "There are certain expressions of glorification to Allah, the repeaters of which or the performers of which after every (compulsory) prayer will never be caused disappointment: 'Subhan Allah (Glory be to Allah)' thirty-three times, 'Al-Hamdu lillah (Praise be to Allah)' thirty-three times, and 'Allahu Akbar (Allah is Greater)' thirty-four times."[2]

---

1. Reported by at-Tirmidhi.
2. Reported by Muslim.

6. The child must also be warned against performing the prayer so quickly without its due mindfulness because by doing so he will be stealing from his prayer. The Prophet (pbuh) was reported to have said, "*The worst of thieves is the one who steals his prayer.*" They (the Companions) said, "How does he steal his prayer, Messenger of Allah?" He (pbuh) replied, "*He does not do Ruku` or Sujud properly.*"[1] In addition to this, the child must know the prohibition of the negligence of prayer and its penalty. The Prophet (pbuh) said,

   "Verily between man and between polytheism and unbelief is the negligence of prayer."[2]

   "Whoever leaves the Afternoon prayer, all his (good) deeds will be annulled."[3]

   "Whoever misses the Afternoon prayer (intentionally) then it is as if he lost his family and property."[4]

---

1. Reported by Ahmad.
2. Reported by Muslim.
3. Reported by al-Bukhari and Muslim.
4. Reported by al-Bukhari and Muslim.

How to Deal with Our Children

1. The Prophet (pbuh) prompted us to be lenient, saying, "*The All-Merciful will show mercy to the merciful persons, so show mercy to those who are on earth so that the One in the Heaven will show you mercy.*"(1) So let our motto be "lenience and mercy."
2. Those who direct the children must avoid issuing many commands.
3. The child must be rewarded for his good attitude, by spiritual rewards like showing satisfaction or by material rewards.
4. In case the child makes a mistake, he must be leniently warned against making such a mistake again and we must correct it for him explaining what is wrong in doing it.
5. If the child repeats the same mistake many times, we should deprive him of some of what he loves.

---

1. Reported by at-Tirmidhi and Abu Dawud.

If he continues, we should scold him but without insulting him especially in front of relatives and friends because this may create within him a feeling of inferiority.

Physical punishment

Physical punishment has quick results that lead to an apparent and superficial order, which deceives fathers and lures them into resorting to it in haste. However this is a big mistake.

Physical punishment must be used within certain conditions like:

1. Beating must be so light in order not to lose its effect.
2. It must not be harsh or harmful.
3. Do not beat your son when you are angry lest you may injure him.
4. Avoid sensitive parts of the body like the head, the face, the chest and the abdomen.
5. Do not hit your child more than three hits if he is not yet mature.
6. Do it yourself and do not let anyone do it for you.

7. It is wrong not to punish your child after you have threatened him to do so.
8. You must forget the mistake directly after the punishment takes place.
9. Do not force the child to apologize directly after the punishment because this will be humiliating for him.
10. We should not prevent the child from crying after the punishment because it may be painful for him.

Dear kind father ... Dear loving mother ...

Let us always remember what Allah, the Almighty, says,

> ﴾ *Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes.* ﴿
>
> (Al-Furqan: 74)

> ﴾ *O my Lord! Make me one who establishes regular prayer, and also (raise such) among my offspring O our Lord! And accept Thou my prayer.* ﴿
>
> (Ibrahim: 40)

Sincere Advice

Dear kind father... Dear loving mother...

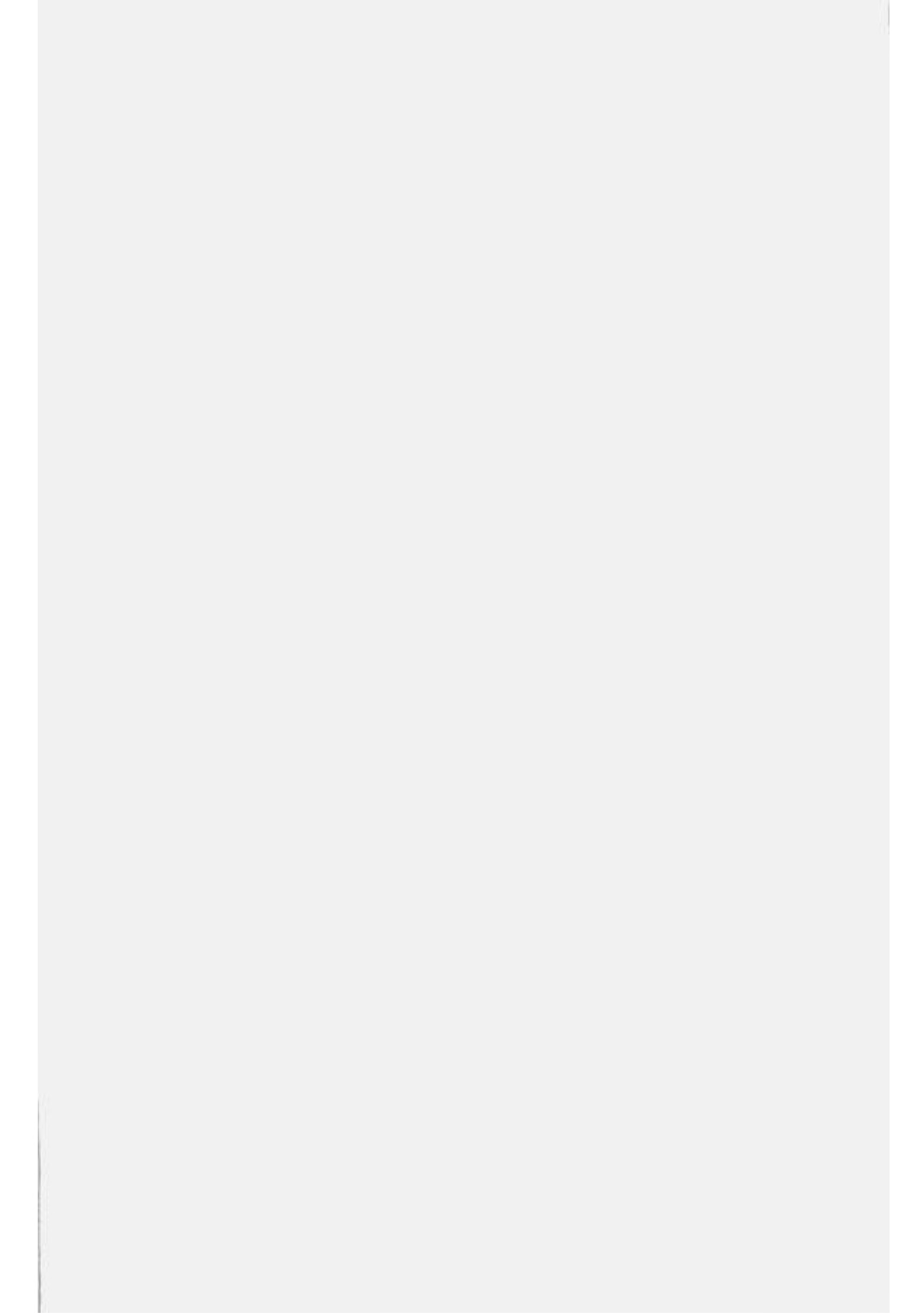
I recommend you to do the following things and implant them in your children's hearts:

1. Let them know that they will stand before Allah, the All-Knowing Who never sleeps.
2. Help your children to be submissive to Allah and to fear Him.
3. Guide them to do everything for the sake of Allah Who does not accept but what is done for His sake.
4. Purify your sustenance and do not feed your children except from what is lawful for the body that grows from the unlawful deserves nothing but the Hell-fire.
5. Read the Ever-Glorious Qur'an and teach your son how to read it well and explain to him its significance.

6. Remind your son of Allah's blessings and make him think about the wonders of Allah in the heavens, earth, soul and in everything that surrounds him.

7. Teach your son good morals for the Prophet (pbuh) said, "*I have been sent only to complete the noblest morals.*" Especially faithfulness, honesty, keeping one's promise, and protecting one's honor are required.

Invoke Allah much for your son's sake, but do not invoke Allah against him for fear that Allah may respond to your invocation. May Allah preserve and rectify our children, yours, and all Muslims' children, *Amen*!



Almighty Allah says, "*Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes.*"

Our children are a trust granted to us by the Almighty. It is natural that we wish for them a righteous life and that they, by Allah's aid, achieve success both in this world and in religion.

Consider the words of the Prophet (peace be upon him): *All of you are like a shepherd and every shepherd is responsible for his flock*. This means that we will be asked about our children.

This book tackles prayer as the most fundamental pillar of Islam and how to educate our children, who are the dearest to us, to stick to it.

AL-FALAH

Al-Falah is an institution devoted to developing a better undertanding of Islam among all people of the world; Muslim and non-Muslim. Of all religions, Islam is the most maligned and misunderstood in the West. Though Oriental Studies have long been established in European and American universities, genuine Islam has seldom been presented to the world. Thus, our aim is to clear the way for a fair appraisal of the fastest-growing religion in the world.

